

# The Bible Vision

AUGUST • 1943

## Heart of God, I Hunger

Oh, heart of God, I hunger still for  
Thee;

Deeper and yet deeper would I go;  
Till my faint heart and Thy great  
heart agree,

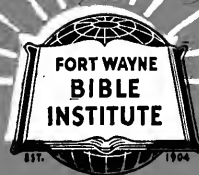
In every throb that from Thy depths  
doth flow.

Nothing of good hast Thou withheld  
from me,

Each morning streams of living  
water flow,

Yet, Lord, my heart is hungry still  
for Thee:

More of Thy love and passion would  
I know. —Norman Lewis.



# THE BIBLE VISION

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of the Bible on Us and Our Times*

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“**L**ORD, crown us with dignity that befits those who are made in the image of God, give us health to make hard work a pleasure, courage equal to every threat of circumstance, a vision keen to see the reality which underlies appearances, patience that will outwear vexation, cheerfulness that will infect others, faith that knows no obstacles but obeys the voice of Jesus, hope that maketh not ashamed.”—By *Frederick C. Imhof* in *The Jewish Era*.



## Out for the Duration

As was observed in the preceding issue, the Editor, Rev. S. A. Witmer, resigned "for the duration" and has taken up a chaplainship in the U. S. Army. Our prayer is that God will give him a fruitful ministry among the soldiers and enable him to lead many to a personal knowledge of sins forgiven.

The Bible Institute Faculty has asked your humble servant to serve as editor for the remainder of the Bible Vision year which ends with this issue. It will then be necessary to reorganize the staff. Therefore by the time this issue is in the hands of its readers it will be too late to request their prayer help, instead we shall ask that they exercise a spirit of forbearance and hope for better things.

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## All Out Effort

In the last few years we have been hearing a great deal about "all out effort" to win the war. It is needless to state that it is bringing definite results. At present the tide seems to have definitely turned against the enemy who is now being "out-produced" in the manufacture of planes, tanks, ships, and munitions of war. This is due to the fact that practically every citizen in Great Britain and the United States has conformed to the wishes of his government and has been willing to let all other issues become secondary.

In this all out effort there are men in service at the battle's front, but the men in the factory are just as needful as the soldiers. Of what use would it be to send soldiers against the enemy without being properly equipped with weapons of war? The men and women in the factory are indispensable. But back of the soldiers and manufacturers there must be producers of raw materials. If these are not supplied, the factories will not be able to produce. And back of all these are the farmers and stock raisers to supply food. It is therefore seen that all have a share in this great objective to win the war.

Christ has a more important objective for the Church than winning a war, it is world evangelization. Would not an "all out effort" on the part of every member also bring results? We fear that too many church people have the idea that God has saved them just for the purpose of giving them peace and satisfaction, and all they have to do is to go to church and to camp meetings or Bible conferences and to spend the rest of their time in twiddling their thumbs until the good Lord takes them home to heaven. We need to realize that the church of Christ has a tremendous task to per-

form and every member must share his part of the responsibility. If the Christian farmers, bankers, business men, and manufacturers realize that they have an obligation as well as the preachers and the missionaries, and if we can have an "all out effort" in the church to carry the Gospel to every creature, there is no doubt but that by the help of the Lord the task can be accomplished in our generation.

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## Is It Consistent?

On another page of this issue we have printed an editorial from the *Evangelical Christian* under the caption of *The War and Liquor*. We would like to add that if our officials were wise it would seem that they should learn from our enemies. It has been reported repeatedly that Hitler will not permit his soldiers to have liquor. There must be a reason. Of course the excuse our officials have offered is that liquor is necessary to keep up the morale of our soldiers. We wonder what advantage there is in keeping up the morale of soldiers by letting them have liquor when liquor incapacitates them for efficient service. It just does not seem to make sense.

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## THE RELIGION FOR TODAY

By REV. H. L. MITCHELL

As one looks into the history of the Christian religion he is struck with the great number of shifts it has undergone in emphasis and method. While the vital truths of Christianity have been preserved, often by a very evident intervention of divine power, and have come down to us in their pristine purity and forcefulness, the methods of presenting and applying those truths, and the special emphases given them, have varied widely from age to age. The attitude and the outlook of the church have changed with its development, and with changing conditions in the world.

Newman, in "A Manual of Church History," has pointed out the four periods in the literature of early Christianity. (1) In the day of small beginnings, with frequent outbursts of persecution, Christian writers were concerned largely with edification. They wrote almost entirely for those within the church, attempting to strengthen the ranks. (2) As the numbers increased, Christianity began to ask for a place of recognition by civil authorities. This was the period of the apologists. (3) With further growth, and with the gaining of some recognition in the world, the church became

polemical, attacking false systems, both pagan and heretical, and asserted the right of the Christian faith to displace all others. (4) The fourth period is called the scientific in which, during a time of comparative peace, the truths of Christianity were analyzed and organized according to the modes of contemporary philosophical thought.

The message of Christianity still contains these four elements: edification, defense of the faith, attack upon falsehood, and systematic doctrine. The particular emphasis is determined in view of the circumstances.

Another historical analysis of religion is given by S. H. Britt in "Social Psychology of Modern Life." He sees religion in general developing through these four stages: (1) A concern with present ends, a doing of those things which will gain reward and avoid punishment in the here and now. (2) A concern with future ends, including a willingness to forego any present values which would interfere with the happiness of the next life. (3) A concern with winning the approval of God, or with getting into harmony with the underlying plan of the universe. This he calls Theism. (4) A concern with the welfare and happiness of others—called Humanism.

Again, Christianity is seen to embrace all four of these view-

points. We believe that to be a Christian brings both present and future reward; that the first commandment is "Thou shalt love the Lord thy God," and that the second is "Thou shalt love thy neighbor as thyself." And again, the relative importance of these several "concerns" varies.

Turning to the present, we may well raise the question, "What shall be the emphasis, or emphases, of Christianity in our day?"

In arriving at a plan of action, we are greatly perplexed if we try to evaluate the present situation in the world. No one is attempting to predict the future. Yet it does seem possible, and with many it is a matter of prayer, that the end of this war will find many new doors open to the Gospel, with new means of communication to speed the work of evangelization.

While we are unable to say in which geographical direction Christianity will move, or whether it will dominate the post-war scene or be compelled in many quarters to struggle for existence, there are some certainties which we ought to fix in mind as guiding principles in whatever work we may be permitted to undertake. First in importance is the principle which we derive from a consideration of what Jesus declared to be the supreme value on earth—the human soul. Far

above all institutions, all political ideals and every economic way of like ranks the human personality. It is this that Christ came to redeem. The welfare of the soul is behind His every act, whether He is furnishing a wedding feast with wine, or ushering in a millennium. To be true to Christ, we must remember that He came not to save institutions, or to preserve democracy (there was none in His day to preserve), or to establish a better standard of living. The good effects of Christianity in any of these directions, although desirable and commendable, have been only auxiliary. The supreme objective of true Christianity is always the redemption of the individual. And this must be the dominant emphasis of the religion which will be adequate to our day. Personal regeneration, the establishment of personal fellowship between the soul and God—this is the great need. And only evangelical Christianity has the power to meet that need.

A second principle has been given us in what Jesus called the second great commandment: "Thou shalt love thy neighbor as thyself." And, that we should be in no doubt as to the implications of this commandment, He has told us the story of the Good Samaritan. Our Christian obligation is not fully discharged when we have preached to a man, nor even when we have

led him to Christ. There remains a social, a neighborly responsibility.

I am not advocating anything like the so-called Social Gospel. The watery soup from its once popular kitchens is nauseating those who have not already starved to death, and men are looking for something more nourishing. Among the liberals there is a quest for the essentials, for the substance of Christianity. The Social Gospellers are tacitly confessing that they have missed the way.

Yet they have not been altogether wrong. I strongly suspect that the Social Gospel grew in part out of a failure of conservative Christianity to remember Christ's second commandment. My suspicion is strengthened by the results of a survey conducted by E. L. Thorndike, a leading psychologist, into the effects, or at least the accompaniments, of large or small percentages of church membership. Using a number of cities as his field, he inquired into the proportion of the population that was on the church roll, and into social and moral conditions in each city. He found that the places with the largest per cent of church members were below the average in homicide, in deaths from venereal disease, and in illegitimate births. So far his report is gratifying. But he discovered, further, that such cities were also below average

in good reading, in home ownership, and in the continuance of young people in school. More than this, they were above average in illiteracy and in the employment of child labor. Assuming that the reports of church membership had been accurately given, he was led to believe that many churches are clubs of estimable people who are maintainers of traditional rites and ceremonies, rather than powerful, active forces for human betterment.

It is true that environment neither saves nor damns a man. Nevertheless, we generally inquire into moral and social conditions when selecting a place to live and rear our families. In so doing we acknowledge the strong influences of environment. But, while we seek good living conditions for ourselves, are we doing anything to help others to have similarly good surroundings? Have we ever lifted our voices in anything more than a plaintive, hopeless lament over the operation of forces that lead downward? Is it out of harmony with the Christian life to help stamp out saloons, gambling dens, and houses of prostitution, which endanger the souls of our youth?

"Oh," you say, "evangelism is all we need. Get a man saved, and he will not be tempted by such evils." Just the same, Jesus used something beside evangelism on those money-changers in

the Temple.

Have we ever undertaken anything constructive? It is not enough to be a Carry Nation. Evil is most easily fought by displacing it with good. The best crime prevention includes such social efforts as youth counselling and supervision of leisure activities. Why should we leave all this work to unsaved men, when Christians can do it much better?

Salvation of the soul comes first. Let us never forget that. But there is more we must do. One's spiritual and moral development is in a very real sense affected by his environment. The field of social work as an adjunct to evangelistic effort has too long been neglected by those who possess the true Gospel of personal salvation through Jesus Christ. It is to be hoped that the eyes of leaders and laity alike will be opened to the possibilities of today and tomorrow. In the social disruption that accompanies war there is greater need than ever of the steadying, guiding influence of Christian men and women. Only ignorance, indifference or narrowness will keep us from taking advantage of every opportunity to give practical expression to the religion of Jesus Christ.

In this connection the comment of Elbert Hubbard is apropos: "I like the idea of Christianity; I would like to see it practiced."

## BUT HOW?

By MISS BERTHA LEITNER  
Leviticus I and II

In the academic world, high school and college assembly speakers present subjects numerous and diverse, almost invariably involving some problem and urging upon youth their responsibility for solving it. The question thus conceived in the thinking student's mind is, "But what can *I* do about it? He challenges me to contribute toward resolving this chaos into order. But how?"

Similarly, preachers, chapel speakers, and writers of things heavenly frequently stress the importance of growth in the knowledge of our Lord and Saviour Jesus Christ. Paul, they remind one, counted all things but loss for the excellency of such knowledge, to suffer deprivation that he might know Christ. Again, hearers and readers question, "But *how* know Him?"

Through the new birth, first, one becomes acquainted and can claim a reverential intimacy, which will *begin* a sympathetic understanding. Christ calls His own not servants but friends. Friendship must be cultivated. One acquires many facts concerning his new-found Friend by a diligent study of the New Testament. The Gospels are the narratives of His life and the records of His teaching and redemptive work. The Epistles

reveal His nature and expound His doctrine. The Revelation is an insight into His coming reign. But the New Testament shows an outworking of things pre-figured in the Old, and therefore is more clearly comprehended with a conception of the figures than without it. A more intelligent, as well as a more spiritual, consideration of the Apostle and High Priest of our profession is possible after a consideration of Moses than before it.

"Doubtless, I count all things but loss, . . . that I may *know Him.*" But how?

One fruitful way into such knowledge, we begin to see, is an assiduous pursuit of the New Testament substance in the light of the Old Testament shadows. A challenging beginning can be established in the first Levitical offerings. It is common knowledge that the offerings are described by Moses in reverse order to that in which their significance is experienced by man, who must know that his trespasses and sin are covered before he can appreciate Christ's Person. But God presents the glory of His only begotten and well-beloved Son in the figures of the burnt and meal offerings before He tells the meaning of the sacrificial death of that glorious One to man,



In Leviticus I, the male lamb without blemish suggests the essential dignity and glory of the Lamb of God. Man often thinks he needs some human recognition or honor, such as an official position, to insure his merit. But God manifest in the flesh, Immanuel, the Eternal Word, the Creator and Sustainer of the Universe, was Wonderful, the Mighty God, and the Everlasting Father. What office could add to the nobility of such an One? His honor was the perfect accomplishment of the will of God. In Him there was nothing expressive of imperfection or weakness. Although such holiness gives us an exiguous penetration into the character of Christ, an estimation of His Person and work is possible only to God. The profound depths of His glory neither angel nor mortal can fathom. The unblemished Male in the burnt offering was for the eye and heart of God alone. But God's delight in Him, as the accomplishment of His will and as His eternal glory, is inseparably linked with the believer's eternal blessedness. Thus, although the creature cannot understand, he knows; and his peace is also that which passeth understanding.

Beyond the essential dignity and glory of Christ's person, another reason for this odor of incomparable fragrance to God is the voluntary character of the Offering. "He shall offer it of

his own voluntary will," Leviticus 1:3. To every submission, there are two aspects, a negative and a positive. One does not court the scorn of the world, but one does covet the approval of God. There are two aspects also of Christ's fulfillment of the will of God. He was not willing to be made sin, to endure the wrath of God, to bear the hiding of His Father's countenance; but He was willing to accomplish the will of God, even though it encompassed all of these. His primary object was God's glory, which is the consolidation of the believer's peace.

It is the consolidation of the believer's peace for two reasons. First, the Offering, for reasons already given, is acceptable to God. Second, of necessity, the Offering must be identified with the offerer. "And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him," Leviticus 1:4. In the Offering is the only possible acceptance for the offerer. In any degree of separation is only wrath and condemnation. But in identification is union, resulting in "boldness in the day of judgment," for nothing can be laid to the charge of Him with whom we are united. Herein is also steadiness and constancy, based upon the divine perfectness of the Offering—not upon the qualifications of the offerer

or the believer, but upon the qualifications of the sacrifice. Thus as God delights to see His will accomplished in His Son, so the church, finding things new and old in the treasures of the Covenants, growing in the knowledge of Christ and therefore participating in God's thoughts about Him, rejoices with joy unspeakable and full of glory. For here in Christ, in the cross of Christ, the believer comes to see God's richest harvest of glory, the solid foundation of the divine counsels, the righteous channel for the flow of divine love and pardon and reconciliation, and the eternal confounding of Satan. As the Priest, He presents the offering to God; and He enters in His own eternal righteousness, the white linen garment, into Heaven with the memorials of His finished work, Leviticus 1:15-17. In the ashes, the sacrifice is complete, consumed — indicating acceptance by God.

And the examination of the sacrifice minutely, represented by the flaying and the cutting into pieces, Leviticus 1:6, enhances the delight of the Father and of His children. The sacrifice is characterized by pure devotion to the will of the Father in the inward parts. "But his inwards and his legs shall he wash in water," Leviticus 1:9. This act was necessary to make the Old Testament figure pure but represented the essential

purity of Christ, the Substance of the shadow. Christ's inward motive and His outward conduct corresponded perfectly. He was offered without spot to God for man, to the glory of God. The scrutiny reveals not only the purity of Christ but also the sweetness and fragrance of His sacrifice in minute detail.

"His Name is an ointment poured forth,

More lovely, more fragrant, more sweet,

Than attar of roses or spikenard's perfume

Poured by Mary on His sacred feet.

Deaf ears it has opened, blind eyes made to see;

Heart's cleansed from sin's vileness  
God's altars to be;

Lips anointed with worship, God's praises to sing;

Lives sanctified wholly, love's offering to bring;

Souls rescued from Hell and lifted to Heaven

In the power of this Name, God-sent and God-given:—

His Name is called Jesus, oh, join in the shout!

His Name is as ointment poured out!"

AUGUSTA KASTENDIECK,

*"Heart and Life."*

May-June, 1933

A further contemplation of the Man Christ Jesus in Chapter II reveals Him as our satisfying portion forever, not only that we may be filled with His presence and enjoy His perfections but that this fragrance, this ointment poured forth, may flow from us upon the sick and sorrowing and needy and sinful. All may emit the sweet perfume of the Name and the grace of Jesus. Even the smallest serv-

ices, by the power of the Holy Ghost, send forth the fragrance of Christ: paying a visit, writing a letter, ministering the Word, giving a cup of cold water or a penny to the pauper, eating, drinking — one may walk in the footsteps of Him who is foreshadowed in the meat or meal offering.

The basis of this offering was fine flour. A ruffled disposition is a common experience of man. But not of this Man. Steady and unperturbed, he met every circumstance with perfect evenness:—not the evenness of passivity, but the unwavering effectiveness of perfect cooperation in the laws and plan of God. There was nothing revolting, nothing against which the timid would react in fear, not a single coarse grain, nothing rough to the touch. The basis of the Offering was Fine Flour. Yet the fine flour was not to be offered alone. Oil was to be poured upon it and mingled with it. "I by the Spirit of God," said this Offering, "do cast out devils." That only is of value which is wrought by the power of the Holy Ghost. This Offering was the Anointed One, the Christ, the Son of the living God. The oil, moreover, was to be mingled with the flour, the perfect humanity of Jesus—emphatically, that holy thing, without taint, without mortality. Not only is there Deity and Eternal Sonship; there also is

spotless humanity: the original essential dignity of His Person and the divine purity of His human nature. "That thing which is conceived in her (the human Jesus) is of the Holy Ghost." Between the perfect humanity as seen in the Lord Jesus Christ and the faulty humanity seen in us, there is no comparison. How, then, are we united in Christ? In the resurrection: "Quickened together with Christ and raised up together." True, He was *made* perfect through suffering, but that was perfecting as the Accomplisher of the entire work of redemption. As the Son of God and the Son of Man, He was originally and essentially perfect; but as the Redeemer of men, He was made perfect through suffering. His voluntary relations to God and man as Servant and Saviour could not interfere or abrogate the intrinsic excellency of His Person; eternally, He was "that holy thing." Next, the frankincense indicates the sweet odor for divine acceptance; and the salt, endurance and conservation. The salt of the Covenant signifies its enduring character and its effectiveness. The Words of the Perfect Man preserve from taint and corruption and are of pungent power in the lives of all who will hear and keep them. Excluded from the offering were leaven, or all that would sour or puff up; and honey, or natural sweetness, which will not suffice.

The mode of presenting the sacrifice was as important as the materials. It was baking, indicative of suffering. The fulfillment of the figure was a Man of sorrows and acquainted with grief. Knowing that the meal offering represents the human life of Christ, we speak not here of His suffering on the cross but of anguish in three other aspects. First, He suffered for righteousness in a scene in which all was contrary to Him. And in the same sense "It is given unto us in the behalf of Christ to suffer for His sake" when we take His message to those who spurn Him. He suffered also by the power of sympathy. Since His sensibilities were perfect, in passing through such a world as this, He entered beyond all human conception into poverty, the cry of the widow and of the prisoner, sickness, death, bereavement, the groaning of creation, and the weight of guilt and wretchedness. And last, He bore by anticipation, long before Gethsemane or Calvary, the sin of the world and separation from the Father. What this must have meant to One who was Himself very God the limitations of finite mind cannot conceive.

Not only are the materials and the method important, but more especially to us, the persons who partook of the meal offering should inspire confidence and delight. Aaron and Aaron's sons prefigure the Christian in the

power of the Holy Spirit feeding upon the perfections of the Man Christ Jesus. This he cannot do while indulging in anything evil. A practical holiness is necessary. "Everyone that toucheth them shall be holy." "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart" shall abide in the tabernacle of the Lord. Hence, we have another way of knowing Him: "He that heareth these sayings of mine and doeth them."

Him whom we have found by the new birth and have begun to know, we want to know better. But how?

"Therefore, whosoever heareth these sayings of mine and doeth them, I shall liken him unto a wise man." Matthew 7: 24.

"And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house, and on thy gates." Deuteronomy 6:4-9.

Thus, "Holy Brethren; partakers of the heavenly calling," thus, "consider the Apostle and High Priest of our Profession."

# The Great Commission and the Coming Kingdom

By REV. L. R. RINGENBERG

"This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24:14).

This important verse is the heart of Christ's answer to an inquiry on the part of His disciples. The rejection of Jesus as the Christ had brought about the time of final desolation to the temple at Jerusalem (23:38). This desolation should continue, Jesus said, until the people of Jerusalem should have a change of attitude toward its Messiah and say, "Blessed is he that cometh in the name of the Lord" (23:39). The temple was to be completely destroyed (24:5). This prediction of the utter destruction of the Jewish center of religion and worship naturally led the disciples to inquire concerning the duration of such desolation on the one hand and concerning the Lord's return on the other.

Jesus' answer to the disciples' inquiry was practical rather than exhaustive. Times and seasons were not disclosed. The chapter deals not so much with signs of the end as with characteristics of the age ahead. There were to be pseudo Christs and prophets, wars, pestilences, earthquakes, and travail (R. V.) in human affairs; those professing Jesus' name were to be hated of all nations; the love of

many, on account of these conditions would "wax cold," while it would ever be true that "those who endure to the end shall be saved." The primary concern of Jesus seems to have been to stiffen the fibre of His disciples and of the disciples of generations to come.

But the Church of this age is not to exist in a wicked world merely to endure persecution. God has a work to be done and His plan is that the Church should do it. The answer to the question, "How long will the earth's confusion last?" or to the question, "When will Christ return?" is a single and simple answer, namely—*when the work is done.*

In view of the very practical concern which filled the Lord's mind in this discourse we ought to make further inquiry. What is the work to be done? Who is to do it? How is it to be done? How is it progressing? And what prospects of its completion are in evidence?

## THE WORK TO BE DONE

The important work of the Church for this age is to preach the Gospel of the Kingdom. Preaching is the greatest calling in the world. Divested of many strange conceptions of its meaning, preaching is simply the setting forth by word of mouth the good news that beyond and above the confusion of this age

God reigns in righteousness, and that all who will receive His dominion may by His grace enter His kingdom and forever share its blessings. This truth is to be made known in *all the world to all nations*. The chapter indicates clearly that such world evangelization is not in itself to transform the world. Sin will continue and the world will grow worse. But while this is true the hope of humanity can be fulfilled only as a consciousness of God is reborn in men's minds. God's dominion over men can never extend beyond men's knowledge of Him. A knowledge of God and His Kingdom must be conveyed by preaching everywhere, all the time, and without reservation, and when this has been done we may expect the Lord to return and His kingdom to be established.

#### WHO IS TO DO THIS WORK?

Strange misconceptions exist regarding this matter also. Part of the Church says, "God will do it." Part of the Church says, "We will do it." Part of the Church says, "The clergy will do it." Part of the Church says, "It can't be done." Part of the Church says, "It won't be done." Part of the Church says, "The tribulation saints will do it," and possibly a large part of the Church hasn't even thought about the matter.

This work is to be done by *witnesses*. There were original

witnesses to Christ's work and teachings. But there is also the written witness (John 20:30-31) by which Christ may be received by faith. The Gospel is to be borne by believers to all nations. Such witnessing is attended by the presence of Christ Himself through the Holy Spirit (Luke 24:28-29). The power for effectiveness in witnessing is experienced when two things have become a reality to the believer. First, he must have a clear knowledge of what the Gospel records say of Jesus Christ, and secondly, he must have the anointing of the Holy Spirit who makes Jesus Christ an immediate present reality. Let the Church experience a revival of Bible study and prayer and advances in world evangelization are certainly predictable.

#### HOW IS THE WORK TO BE DONE?

The answer to this question should not be too specific. There is no single way of doing the work. The example of the apostolic age is that it should be done in every effective way. There was synagogue preaching, street preaching, market-place preaching. There was house to house visitation and personal work. Centers of population were sought out in some cases while in others the multitudes were avoided and special attention was given to an individual.

The strategy of this campaign of witnessing is not human. It is the Holy Spirit who gives gifts

and makes appointments. He guides to key individuals and to key positions. He makes capital of adversity, making of imprisonment the occasion for the spiritual liberation of the jailor's household or the establishment of a world evangelization center. This observation should be learned well — evangelization and a Spirit-filled church are always found together. It is by this combination that the distinctive work of the church for this age will be done.

#### WHAT ARE THE PRESENT PROSPECTS FOR THE COMPLETION OF THE WORK?

A lesson pertinent to the question of the Lord's second return may well be noted in connection with His first return. How was it that on the day of Pentecost (30 A. D.) there had gathered together a company of people from all parts of the world? Simply this, that God had ordered world developments which gave a universal empire, international roads, a world language, and synagogues where the Old Testament prophecies were taught in every town. Never before had such a set of facilities been set up. It was thus in the fulness of time that Jesus came and manifested Himself, and that the Holy Spirit baptized the body of believers who by routes natural to themselves went everywhere preaching the Word.

Again, we are living in a time

of unprecedented world developments. The facilities for communicating the Gospel have greatly increased during the past century and a half. The printing press has reproduced the Bible in a thousand tongues. World travel and mail enable one to write to or visit points on opposite parts of the globe in a few weeks. The radio is the marvel of the present generation and is literally heralding the Gospel to all the world. But as in apostolic times facilities awaited the supernatural power of God's Spirit so indeed in our day it must be admitted that the great need of the Church is for a great baptism of spiritual power making real the Lamb of God who has been anointed to take away the sin of the world.

The Church should literally be thrilled with the possibilities of the completion of its task, with the possibility of a settlement of earth's confusion, with the possibility of Christ's return and the establishment of His kingdom on earth.

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If you go to Him to be guided, He will guide you, but He will not comfort your distrust of Him by showing you the chart of all His purposes concerning you. He will only show you into a way where, if you go cheerfully and trustfully forward, He will show you on still further.

—Horace Bushnell.

## "TEACH US TO PRAY"

By REV. L. DAVID COWIE, Ph.B., Sc.B.

Prayer is the forgotten word, yet it is the word we need most in our day. We put our trust in science, in economics, and in government, but we have found that these things without prayer are helpless to save us. We need to bring our lives back into contact with God, and that contact is provided through prayer. Therefore, let us endeavor to recover that lost word. Let us discover the meaning of prayer: its science, its art, and its philosophy.

The science of prayer is found in Luke 10:2: "Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." The harvest is God's, the laborers are God's; He has prepared both in order to bring them together. Yet He has so limited Himself to us that He cannot do what He wants to do unless we pray. This is the science of prayer: that God controls His universe and in answer to prayer brings about His will. That is hard for even some Christians to understand. We have been taught in years past that this is a closed universe and that God who created it is shut out of it. He is in the position of a watchmaker, some would have us believe, who, having made the watch, lets it run ac-

ording to the laws inherent in the watch. Just as it would be wrong for the watchmaker continually to change the workings of the watch to suit someone who wished time to go slower or faster, so it would be immoral for God to answer prayer and disrupt natural laws by which His universe is run.

The difficulty with that view of the universe is that no reputable scientists today hold it. Men like Eddington and Jeans frankly confess that science is no longer wedded to a naturalistic philosophy. Sir James Jeans, in his book *The Mysterious Universe*, says: "Thirty years ago, we assumed that we were heading toward an ultimate explanation of the universe as a mechanical reality, consisting of a fortuitous jumble of atoms, performing meaningless dances for a time under the action of purposeless forces. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident.

"Today there is a wide agreement, on the physical side of science approaching unanimity, that the stream of knowledge is heading toward a non-mechanical reality. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that it is the creator and governor of matter. The universe begins to look more



like a great thought than a great machine." her knees. The result? That

God is not only the Creator, but the Sustainer, of His universe. It is not run by natural law (which is a nonentity according to Eddington and Jeans), but by His will, in answer to prayer.

Another great scientist, Alexis Carrel, in *Man the Unknown*, says that miracles in answer to prayer are facts of experience upon which science must reckon. We must remember that a miracle is simply the substitution by God of a higher law than man has discovered, for laws with which he is familiar. We who have seen the miracles of the airplane, radio, and television should not be surprised that God knows a few laws that we haven't yet discovered. Living in a day when "woolen" suits can be made out of milk, who is willing to say that water cannot be turned into wine without the intermediary action of the grape?

The fact is that we have so many outstanding illustrations of God's answers to prayer that it is impossible for a reverent mind to doubt. There was the dark day when thousands of British soldiers were trapped at Dunkirk, caught between the greater number and better equipped panzer divisions of the German soldiers on one side and the English Channel on the other. Then England went to

notoriously rough channel became as smooth as a millpond, so that the smallest available power launches could travel back and forth picking up British soldiers and taking them to safety. As though that were not enough, a fog settled down as a screen, hiding the evacuation from the screaming dive-bombers above. But the most significant fact was that the fog remained high enough above the surface of the water that the boats and soldiers could be seen and the evacuation carried out with the minimum of confusion and delay. Was all of that accidental? If so, let us throw away the Bible, for it declares that prayer has more than subjective value: that it moves the arm of God to accomplish things in God's world.

America's experience was similar to that of Britain. Our President set aside Thanksgiving Day as a day of prayer, and people all over our nation turned to God in intercession. The result? It was the very next day that something happened very much to the advantage of our boys in North Africa, yet something with which they had nothing to do. The French fleet was scuttled! Was that an accident?

The experiences of Captain Eddie Rickenbacker and his companions on the life rafts in the Pacific are too real to allow for doubt. Even the men them-

selves who were agnostics became believers as a result. For example, there was the day they read together from Sergeant Bartek's New Testament: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:31-34). Then they prayed that God would supply food. One hour later, Captain "Rick" was dozing, but was awakened by feeling something on his head. Reaching up stealthily, his fingers closed on the legs of a sea swallow! Not only did they eat the bird, but used parts of it as bait to supply them with fish.

Another time when they were near starvation, one of their flares failed to go higher than thirty feet, then fell between the rafts, swishing around dangerously, threatening to destroy them. Instead, however, it went out harmlessly, but not before it had attracted a school of fish and two of them jumped into one of the rafts. An accident?

When they were near death from thirst they prayed for rain.

A cloud formed in the sky, but went past them without dropping its precious moisture. They prayed again, and the cloud *backed up* and supplied them with life-giving water.

Finally, the superhuman strength which Lieutenant Whitaker received in answer to prayer, enabling him in his weakened condition to row against the current and land on the coral island, is one more evidence that "more things are wrought by prayer than this world dreams of."

The art of prayer is found in John 2:1-5. Jesus and His disciples are at a wedding feast with Mary. Then a tragedy (to an Oriental host) occurs, they are out of provisions. Mary comes to Jesus and utters a prayer in four words, "They have no wine." That was all. She didn't command Him to work a miracle, or send His disciples out to get some wine. She merely stated the need and left it there. Then, in the face of apparent rebuke, "Woman, what have I to do with thee? Mine hour is not yet come," she shows implicit faith in her instructions to the servants, "Whatsoever he saith unto you, do it."

The art of prayer is to know that you are talking to a living, real Person, who knows and understands every word you are saying. We are not heard for our much speaking. We are not to practice vain repetitions as the heathen do. We are to

come to our living Lord, lay the case before Him, and know that He hears. And because we know that He has heard, we know that we have the petition that we have desired of Him.

How much of our praying is vain repetition? We have prayed for the same things so many times that our language flows voicing it when our minds are wandering to other things. We become like the Tibetan priests with their prayer wheels. Writing out the prayers, they stick them into the wheel and turn them. Thus they are "praying" hundreds of prayers, while they put their minds to something else.

One evening I was to speak to a large gathering of university students at Berkeley, Calif. Realizing the importance of reaching those students for Christ, I went into a room alone, sat on a chair, and began to pray. Suddenly I realized I was talking to the living God! I arose from the chair (it was the best one in the room), knelt before Him, and talked with Him as really as though I could see Him with my physical eyes. Then what a change in my prayer! I realized He heard every word I was speaking. Thus I told Him about the meeting, asked Him to work miracles of grace, and left it all in His hands. It became so real!

The philosophy of prayer is found in Acts 12:5-16. I be-

lieve the Holy Spirit has recorded that passage so that we can laugh at ourselves. The setting is not funny. James has been beheaded by Herod. This has pleased the Jews, so he decides to kill Peter also. He puts him in prison, but must wait until after Easter to execute him. In the meantime the church has gathered in John Mark's house for a night-and-day prayer meeting. "But prayer was made without ceasing of the church unto God for him."

In answer to prayer, God's angel releases Peter. Note, however, that he does not do for Peter what he can do for himself. He strikes off the chains and opens the gate. Peter must dress himself and walk to John Mark's house. Now Peter stands before the house where the church has gathered to pray for him. Rhoda is so eager to tell the news, that she forgets to open the door. "She opened not the gate for gladness, but ran in, and told how Peter stood before the gate." Their reply was: "Thank God, our prayers are answered!" Or was it? "And they said unto her, Thou art mad!" "It is his angel!" But Peter continued knocking.

Why have we prayed if we are surprised when God answers? The philosophy of prayer is to know that God *always* answers when we approach Him in the name of our Saviour. To be sure, His answer may be "Not yet," or "Here is something bet-

ter," as He answered Paul when he prayed about the thorn in the flesh, but God *always* answers. "Therefore I say unto you, What things soever ye desire, when ye pray, *believe* that ye receive them, and ye shall have them" (Mark 11:24).

Prayer's science: Know that you are praying to an omnipotent God, who not only created,

but sustains and governs His universe.

Prayer's art: Know that you are speaking to a living Person who hears and understands every word.

Prayer's philosophy: Know that God always answers prayer that comes to Him in the name of His Son.—*Moody Monthly*.

## "Tell All America To Go To Its Knees"

(A Lieutenant's Miraculous Escape from Death)

MRS. JOS. STRICKLAND in The Evening News

The above are the words of a young lieutenant "In the United States Army on some far-off battlefield" to his sister in Pennsylvania. The letter is headed "The Wilds of Nowhere, the Land of Death and Destruction." It was received September 3rd, 1942.

Omitting parts of the letter with slight changes in some of the sentences, but in no way taking from the message, the following is the story of "A Lieutenant's Miraculous Escape from Death."

When he knew he was going over he said he was going armed with the Bible. It was of small size, and he kept it in his breast pocket. He writes: "My buddy and I were sent out in the work I told you before was our job. We had just received important information. When the enemy discovered us, I gave my buddy the information, told him to beat it, and turned to face them. It

was the first time I'd been faced with the necessity of pointing my gun at a man. I thought fast; then I said: 'Lord, it's Your responsibility now.' My buddy had not obeyed my order. As I reached for my carbine, a shot from one of them struck me in the breast and blasted me down. Thinking I was dead, my pal jumped and grabbed my carbine as well as his own, stood astride my body, blasting away with both guns. He received three bullet wounds in his knees, but when he finished there was not one of them left. He was amazed when I rolled over and tried to get up. The force of that bullet had only stunned me. Dazedly, wondering why, I pulled my Bible out of my pocket and in utter muteness looked at the ugly hole in the cover. It had ripped through Genesis, Exodus, Leviticus, Numbers, on through the other books and kept going. Where

do you think it stopped. In the middle of the ninety-first Psalm, pointing like a finger at this verse: 'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.' Sis, when I read that verse it raised me three feet off the ground! I did not know such a verse was in the Bible. Had read mostly in the New Testament. I read the rest of that chapter. In utter humility I said: "Thank You, precious God," and felt like a little boy that had escaped the mouth of an enemy of prey.

"When I got my buddy back to the post he said, 'I've had enough. This convinces me. Come on. I want to get right with God, starting right now.'"

Then he tells how his buddy said: "Nothing matters now but this," and refused to let them tend his wounds, but stayed on his knees until he was saved. Then he said he jumped over bunks and even ran outside and shouted it to the whole camp.

Continuing we quote in part: "Since I've given my heart to God I talk, pray, and hold meetings with the boys, and God has given me twenty-five souls who have prayed through and come out for God. God led me to go after my general, and I stuck until he was grounded and came through. It took a long time. He was so dignified. The Spirit of

God hovered over that tent with a sort of glimmering golden haze. I tell you, Sis, prayer is going to win this war. Not guns alone! Fervent, agonizing prayer! God is bringing them in one by one. Think of it! One hundred twenty men and one general in one regiment! When that happens this unit will be unconquerable. Pray, sis. Pray as you never prayed before. Tell everybody to pray. Tell all America to go to its knees.

"Before each decisive victory anywhere over here, sometimes for hours, sometimes for days, there has been a feeling of people praying from far away. The feeling is so strong you can hear it. One of the most stubborn of the men said, in the stillness of the night: 'Did you hear anything? Sounded like people praying from some distant place. Must be hearing things in this dead place.'

"So, pray, everyone. It will have to come from afar. No one prays in this land of utter desolation. God has turned away from the horror and destruction man has brought on himself. Again I plead, tell America to pray. This war will not end until nations and people have paid in blood and tears for thrusting God out of their hearts and countries. And tell them to send Bibles, and more Bibles. A Bible gives a soldier confidence that God is with him.

"I'd like to have this letter broadcast over every radio in

America. Try to get it on the air and printed in the papers. Make copies of it. Send it from coast to coast. Tell them the army wants prayer and Bibles.

"And you complacent, bridge-playing, cocktail-drinking mother, why didn't you teach your son about God instead of handing him a cigarette and a dance program? Get to your knees and ask God to forgive your sins. And then pray for the army. Pray, pray, pray! And you

preachers! Why didn't you teach the people to pray? Only repentance for sins can stop the shelling, the killing, and the murdering.

"I could go on, but I am so tired, so weary. But so happy to see them coming to God one by one. So tell them to keep on praying. And when you send things to your boys, send Bibles. They want Bibles. Your loving brother, Lieutenant . . ."

## Twentieth Century Apostles

By CECIL A. DYE

The greatest miracle of the Mission to date has happened in the last two weeks—the Lord has changed every member down here. He has not taken away any of the foundations that we already had, but has added to them that which will give power to our service and ministry. We have all come to the place where we recognize utter helplessness and powerlessness in our lives, and the Lord showed us that our Mission would rise no higher than the standard of all other missions which labored in the flesh. He showed us that our earnestness and zeal and even obedience to His commands, along with separated lives and deep spirituality in whatever measure we did or could possess, was not enough to convict men of sin, righteousness and judgment or bring them to a place of regeneration.

Every one of us has found

that, while we became heirs of everything at salvation, we did not understand about claiming our inheritance, the most important part of which is receiving the Promise of the Father—the blessed Holy Spirit. Every one of us has claimed this Promise of the gift of the Holy Spirit. This, after meeting the conditions of surrendering our wills, confessing sins and asking our heavenly Father for this Gift, which R. A. Torrey in all his ministry called the baptism of the Holy Spirit. Since claiming that Promise by faith, we have been also claiming subsequent fillings. We will never again go out in the power of the flesh, but we shall make sure that we are ministering in the power of the Holy Spirit.

Why, oh, why doesn't the church today preach the injunction of Paul to be filled with the Spirit, and not only preach

it by explaining it away, but in its reality and as a definite, tangible and real work of God in a Christian life definitely related to service, and that all Christians should be doing service for the Lord and, therefore, all Christians should be filled with the Spirit? When they are filled with the Spirit they will know it and so will others, and there will be all the difference of death and life in their ministry and service before and after they are filled with the Spirit.

All this came about as a result of a hunger for more of Christ and the realization that missionary work was carried on like the work at home according to the standards of the Laodicean church. It lacked unction, quickening and dynamic power of the Holy Spirit, and, therefore, the measure of success and blessing was most discouraging. Through a period of three months of God's dealing with our lives, we saw from His Word that we were still living in the dispensation of the Acts of the Apostles. We saw from His Word that the standard of the church in the first century was expected and even demanded for the church of Christ for the whole age which is to evangelize the world.

Either I am called today to evangelize in the power of the Holy Ghost, or I am not called at all; for God knows that in this body of flesh there is noth-

ing that can bring conviction upon a man's heart. I may be able to reason with a man and get him to consent to what I say with his head, but I can never regenerate nor bring the change in his mind and heart necessary for regeneration. The whole thing must be the work of the Holy Spirit or it will end where all flesh ends—in the grave.

The Lord showed us that to be faithful to Himself He could do nothing else than supply our material needs. But just because He did supply our needs abundantly did not indicate that we were living up to His standard or our privileges in regard to service. He took care of backslidden Israel for 40 years for His Name's sake, but I do not want to be classed with backslidden Israel.

So God knew when He commissioned us to come to South America that we would be absolute failures; and all the predictions of other missionaries concerning failure and discouragement on the field, especially in our work among the savages, was true. The only trouble is that we did not know it when we left the States, and we understood only in a measure the work of the Holy Spirit. In His mercy and in a miraculous way God brought us to the greatest crisis of our lives and gave us the clear, vital teaching on the Holy Spirit.

This teaching I had avoided in my ministry — that is, regard-

ing the definite work of the Holy Spirit in filling and refilling the believer for service — simply because I did not understand what the Bible taught. I avoided the term “baptism” because many people who used it were superficially grounded in the Word and thought in terms of emotion and experience. They did not have a longing to get a quickening glimpse of Jesus Christ as the supreme motive. These folks also were powerless in their ministry, or had no desire to serve God or even be obedient; whereas the Bible teaches that obedience and absolute surrender of life and will are primary conditions for receiving the Promise of the Father. The Bible also teaches that the one evidence of being filled with the Spirit is boldness and effectiveness in proclaiming the wonderful good news of salvation to a world of men doomed and damned, bound by the chains of sin and headlong on their way to Hell.

But, oh, how sorry I am that I shied away from the secret of power in the times of the Acts of the Apostles simply because shallow people used these terms! I had refused the glorious truth even though every great man used of God in a mighty and real way claimed it as the secret of his power. Among them were D. L. Moody, A. J. Gordon, R. A. Torrey, F. B. Meyer, J. H. Taylor, C. T. Studd, George Mueller and many others. Tell

ministers and Christians that they will never rise above the Laodicean church in measure of power and blessing until they come back to this old-fashioned but all-important glorious truth of the necessity of preaching, praying, testifying, and everything they do for the Lord, in the power of the Holy Spirit.

Now I know that the desire that the Lord placed on our hearts will become reality, because we are not going to attempt them in our own strength, but He is going to do it all. What a difference in the lives of every member of the group, including the girls! I could hardly believe my ears sometimes. All along the way there has been an unbelievable love and harmony in the whole group. The prayer life and love for God’s Word and the absence of catering to the flesh are much more prominent than ever before, as is also their freedom in testimony and prayer. God first placed a desire and hunger to find reality on the basis of His Word, and then He gave us that reality beyond the shadow of a doubt. We are now living in real expectations. God has not revoked His power. We are living in the same dispensation as those living in the Acts of the Apostles, and we are living just two days later as God reckons time — a thousand years is as a day, He says — and then the precious fruit of the harvest will be gathered.



## The Challenge of a New China

By MRS. PAUL BARTEL

It is estimated that there are 51,000,000 people in the Province of Szechuen, among whom one person out of 3,500 is a professing Christian. Into this Province have come the lovers of freedom. It has become the nerve center of China and it has been well said, "Here New China is being born." Many of these people are turning from their old paths of idol worship and NOW, while many of them are in "the valley of decision," is the time to place the Gospel in their hands. Paul writes that the transient student and soldier are eager for Christian literature. One man came one evening and asked for some books. Paul gave him several. The next morning he was back. Paul asked him if he did not care for the books, "Oh, yes," was the reply, "I have read them all and want more." Mother Bartel writes of a man coming to them and spending several hours a day copying parts of their Bible. He has become so interested that he suggests copying the whole Bible. Efforts are being made to get a Bible to him.

Not only do we feel the need for the non-Christians, but we feel that there is an imperative need for books for Christians, teaching them the truths of deeper Christian experiences as we believe the Scripture teaches them. I feel that they would be a great help in keeping them from falling victim to false teachings that are finding their way into these heretofore isolated parts. Most of the little country groups that are meeting in homes for Bible study and worship are being led by local laymen, and it would mean a great deal to them to have some spiritual literature.

What a challenge the people of the world offer today, and how one yearns to know how to best meet the challenge. Such opportunities have never offered themselves before, and one wonders how long they will remain.

Thank you again for your prayer and interest. God abundantly bless both you and Mrs. Eicher in the wonderful field of opportunity He has given you.

## The War and Liquor

"It is rather hard to understand" said Alice as she stepped through the lookingglass. But the wonderment of Alice was as nothing compared to that of a great host of Christian people today who have been trying to fathom the working of the minds of officialdom here and in the United States regarding the drink traffic. When food is so urgently needed and space on ships such a necessity to the war effort, hundreds of tons of valuable food is wasted on the manufacture of liquor, and space for the transportation of war material is used up in transporting

liquor across the ocean. We all believe that the United Nations, with God's help, will win this war, and that Axis aggression and cruelty will be punished, but who can say how much sooner we might have won it, and how many precious lives might have been saved had there been a more realistic attitude taken towards the liquor traffic and its dire effects upon the whole war effort. The drink traffic is the worst foe we have had to fight. It was our greatest enemy in the last war, and if the truth were known it is our greatest enemy today. Here are two paragraphs

sent in to our Missionary department that we have extracted and reproduce here:

General Giraud has written a 17,000-word memorandum on the reasons for the fall of France, and among them he gives a prominent rating to alcoholic drink. He also comments on the effect of drink on the army, and says: "In a race formerly solid, rustic, tough against fatigue, alcohol and syphilis caused resistance to disappear. Neither from the point of view of endurance nor of training was the French soldier of 1940 equal to the one of 1914. Limited ability in marching, even less capacity for work—these were the characteristics of the soldier of

1940." This is a change that came about in twenty-six years.

Recently, Senator O'Daniel of Texas presented a petition with 273,000 signatures asking for the banishment of all drink from all army centres; and since this hundreds of thousands of additional names have been sent in. Pressure of public opinion has resulted in General George Marshall, Chief of Staff, banning hard liquor from military establishments; but beer is still a major nuisance, and not, as the Office of War Information avers, "a positive factor in army sobriety."

From Editorial

*The Evangelical Christian,*  
July, 1943.

## FELLOWSHIP CIRCLE NEWS

### ITEMS OF INTEREST

Word has been received from Chaplain S. A. Witmer, who left the Institute on June 11th to enter the service of our country. He is now stationed at a new army air base at Harvard, Nebraska. Mr. Witmer was in Harvard University for a month's training prior to his appointment. May we continue to pray that God will use him to His honor and glory in this new field of service.

D. Blanchard Leightner ('34), staff member of Radio Station WMBI Moody Bible Institute, is serving as visiting instructor during the summer session of the Seattle Pacific College, Seattle, Washington. Mr. Leightner will be giving private instruction in piano and organ music, as well as holding a master class in piano and organ, and also teaching techniques of gospel broadcasting.

On June 7th Rev. Ivan E. Hodgson ('33) was graduated from the Garrett Biblical Institute with a Bachelor of

Divinity degree. He completed the regular seminary course of nine terms in approximately seven and one-half and was graduated third highest in a class of fifty-nine. He was the recipient of a \$50.00 Greek Award given to the best Senior Greek Student and was also a candidate for a \$500.00 fellowship for advanced training. He served the Lawton-Porter churches in Michigan while taking his seminary training. Mr. Hodgson has been transferred from the Michigan to the Detroit Conference and has accepted an appointment by Bishop Raymond J. Wade to the Emmanuel Methodist Church, Highland Park, Michigan. He received his A. B. degree from Alma College, Alma, Mich.

As a fellowship Circle, we wish to extend to Mr. Hodgson our congratulations and may God's richest blessing be his as he continues to serve Him in this new field.

Oliver E. Steiner ('26), a teacher at Bob Jones College, Cleveland, Tenn., will complete his academic work for

his Master of Arts in Music degree at Northwestern University this summer.

Miss Nora Jane Bolender ('42) began work with the Missionary Workers, under the direction of Miss A. C. Spellman, in Detroit, Michigan on July 17th.

In spite of war conditions the Lord has permitted some of His servants to go forth with His Word to darkened countries.

Rev. Floyd Bowman ('27) sailed on May 8th to French West Africa; and on July 18th Mr. and Mrs. David B. Clark, both graduates in the class of '43, left by plane from Miami, Florida, for Jamaica, B. W. I.

Mr. and Mrs. Jesse Neuenschwander were given a unanimous call to return as pastors to the Curdes Missionary Church of Fort Wayne, but have declined to accept the call of the Lord as missionaries to Latin America.

Our prayers will follow these who have gone and will go forth in service for Him.

A Bible study in the Gospel of John was held by Rev. Loyal R. Ringenberg ('28) at the Missionary Workers' Tabernacle in Detroit. This proved to be a Detroit B. I. reunion, inasmuch as more than a dozen of those present were B. I. alumni. Miss Helen Slagle ('35) was chairman of the service in the absence of the superintendent, Miss A. C. Spellman.

This study was also conducted in churches of Bible Institute alumni and are as follows: The Missionary Church of Ottawa, Ohio, of which Rev. Randall Rice ('35) is pastor; the Zion Christian-Congregational Church and the Zion Presbyterian Church, both near Continental, Ohio, of which Rev. Daniel Dyck is pastor; the Missionary Church of Pandora, Ohio, of which Rev. Harvey Mitchell ('29) is pastor; the Defenseless Mennonite Church of Bluffton, Ohio, of which Rev. E. G. Steiner ('30) is pastor; the Missionary Church of Clyde, Ohio, of which Rev. Norman Moser ('39) is pastor; the Mennonite Brethren in Christ Church of Yale, Michigan, of which Rev. John Tuckey ('36) is pas-

tor; the Missionary Church of Royal Oak, Michigan, of which Rev. M. N. Amstutz ('14) is pastor.

Rev. John Tuckey ('36), of Yale, Michigan is serving his third year as Secretary and Treasurer of the Brown City Camp Meeting Association.

Rev. Mark Burgess ('32) is now pastor of the Mennonite Brethren in Christ Church at Port Huron, Michigan. He has developed a nice radio audience in that vicinity. A baby boy was recently born into the Burgess home.

Rev. Pritchard Amstutz ('36) is pastor of a community church in Detroit and has also been advanced to the position of an instructor at the Ford Trade School.

Rev. V. Odell Harrold has been recalled for a new year of service in the Holton Avenue Missionary Church which he founded in an unchurched part of southeast Fort Wayne several years ago. This summer the church conducted a community Bible school with an attendance of 114.

Word has reached us that Fred Kreh ('42), who has been serving the Concord Missionary Church, of Minneola, Kansas, is following the example of the Apostle Paul in laboring with his hands to keep soul and body together, by helping in the harvest fields there.

Rev. ('32) and Mrs. Paul Steiner, formerly of Pettisville, Ohio, have accepted a call to serve in the Michigan M. B. C. conference.

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## WEDDINGS

Miss Fannie Baumgartner was united in marriage to Rev. W. C. Chapman on April 14th. Mrs. Chapman has served for several years as a missionary in China. They will continue their work in that field.

On June 26th Miss Rosalind Molin, a former student of the Institute, became the bride of Rev. Samuel B. Webb. The ceremony was performed at the First Missionary Church in Fort Wayne.

The Big Run United Brethren Church, near Butler, Indiana was the

scene of a pretty wedding ceremony on Sunday, June 27, when Miss Helen Moughler ('40) and Rev. Herman Wagner ('39) were united in wedlock. The pastor of the church performed the nuptials. Rev. and Mrs. Wagner will continue with pastoral duties at the Yoder Missionary Church.

Wedding vows were exchanged by Miss Vivian Bontrager, of Elkhart, Indiana, and Pvt. Raymond Weaver of the Smyrna, Tenn. army air base, on June 26th in the Beulah Mennonite Brethren in Christ Church, Elkhart. Dr. J. A. Huffman, of Taylor University, read the candlelight service before 275 guests. Before his induction into the army last August, Pvt. Weaver was instructor of piano at the Institute.

The following item is taken from the July issue of BROWN GOLD, the magazine of The New Tribes Mission in Bolivia:

"Bob Dye and Jean Playfair were married in Santiago, Bolivia. Mr. Summers, the Panagra engineer, took the whole crowd to Santiago in a nice 1941 DUMP TRUCK. The bench they were riding on broke, and Dorothy got a few bruises. Audrey was thrown from one end of the truck to the other, and everything happened but the truck turning over. They left at 9 in the morning and returned at 9 that night. Audrey Bacon was the matron of honor, and Mario, the airline's mechanic at Robore, was best man."

Bob Dye, a former student of the Institute, whose home was in Saginaw, Michigan, along with some other B. I. students, has been working with the New Tribes Mission since early last winter.

On June 24th Miss Bertha Warner of Toronto, Ontario, Canada, became the bride of Mr. Herbert Mager. The ceremony was performed in the Carlton United Church.

### JUNIOR ALUMNI

Rev. ('22) and Mrs. Weldon Klopfenstein, of Momence, Illinois, are the proud parents of a baby boy, John Weldon, born June 6, 1943. The announcement reads: "A candidate for B. I. in 1968(?)."

On June 20th little Elizabeth Jane arrived at the home of Mr. ('30) and Mrs. Earl W. Cox, of Greensburg, Pa.

Reginald Thomas arrived at the home of Mr. ('42) and Mrs. Robert Welch on July 6th. The Welches are serving a Missionary church in Easton, Pa.

Born to Mr. and Mrs. ('34) Einer Burget, of South Bend, Indiana, a son on July 19th. Mrs. Burget was formerly Miss Wilma Lehman, of Fort Wayne.

Linda Sue put in her appearance at the home of Mr. and Mrs. Clinton Leightner, Fort Wayne, early on the morning of July 25th. Mrs. Leightner was formerly Miss Genevieve Dilgart of the class of '39.

We welcome these new members to our Junior Alumni and pray God's blessing upon the homes they have come to gladden. We also thank the parents for sending us word of their arrival.

### MISSIONARY GLEANINGS

Afognak, Alaska

I wish you could be here to see how wonderfully the Lord is working in the lives of these people. One of our most faithful attenders, a school teacher, was gloriously saved in a recent Bible study meeting. Another woman who had been putting off her salvation came forward. She said she could not go home until all was well with her soul. Praise God, in a moment she was a new creature in Christ.

It is indeed a joy to know that more and more there is a greater interest shown by the Church for this needy, sinsick land. God has provided missionaries in this area, but please pray that transportation will be provided that we can reach out to new stations. We have a mighty God who cannot fail. Shall we not look to Him for greater things to be done in sin-sick Alaska?

Barbara Crozier.

Fort Archambault, Tchad  
Free French, Africa

One time as we were on a trip along the shores of Lake Tchad, our truck sank deep into a mud hole. An Englishman had been traveling along with

us in a Baby Austin. He hooked his Baby Austin on to us, but was not able to move us. Finally, a group of dirty Arab camel drivers came along and as the Austin pulled they all pushed and out of the hole we went.

These days I feel like I was that Baby Austin. When I look at the work, I feel like the Baby Austin looking at the big truck and realize my smallness. We do all we can and put all we have into it, but the more we do the more there seems to be here to be done. Some of the days when the work seems so big and our efforts so puny it is good to know that we have many "pushers" and that there is One who makes us all work together. Might I say that we are going to need you who are behind us pushing even more in the future! We are taking on several more classes with the natives and one more with the white people. Of course this would be impossible but in Him "all things are possible."

On my desk there are at least twenty addressed envelopes which have been there almost two months now. Each day I have hoped to be able to write to you who are so faithful to us but—. What is the use of making any more excuses.

My wife and I should perhaps ask to be pardoned for we did leave all the work and go away for a month's rest. We did some preaching, car repairing, etc. along the way but the change of climate did us much good. We did not calculate right for we came back here at the wrong time. If you could see the water running off my face you would agree that it is really hot. My telling you it is 120 in the shade is going to become an old story, so I'll not do it this time.

Our English meetings have come to an end. Those who attended them have left for action in other parts of Africa of which you hear much these days. We did enjoy them and we believe there were real results. One boy wrote before leaving: "I just want to write you a few lines to thank you once more for all the kindness you have shown me during my short stay

at Fort Archambault. It has been a great help to me and has made me a lot happier than I might otherwise have been. I have found your spiritual guidance of very great help to me. It really mattered a great deal to me and I never could express my thanks adequately enough. I shall benefit a lot by what I have seen." This from the pen of a young English boy means much to us.

One French boy who may now be in the presence of the Lord wrote us before going into action that He praised God for the day when he came to the Mission at Fort Archambault. One man told us that never before had he had the opportunity of reading God's Word, and drank in the Gospel story of the saving power of Christ like few that I have seen.

I could fill sheets telling about the work that He has allowed us to do since our return but lest I weary you I will say that we are all well and happier than we have ever been in His service. Thank you thousands of times for your prayers and money which allows us to carry on. Praise God.

Your servants in His vineyard,

**Paul and Etienne Metzler.**

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## DEATHS

A cablegram was received by relatives telling of the death of Joseph Ummel, missionary to Nigeria, West Africa, on July 14th. Mr. and Mrs. Ummel have been working in this field for a number of years and his death will be keenly felt by those who remain. Mrs. Ummel was formerly Miss Mabel Hygema of the class of '24.

Rev. John Frank Steiner, missionary to Hainan Island, China, for twenty-nine years died at his American home at Wooster, Ohio on July 4th following an illness of several months. Funeral rites were held at the Pandora Missionary church. Mr. Steiner was a student in the early days of the Bible Training School.

## BIBLE INSTITUTE NEWS

The President, Rev. J. E. Ramseyer, has for the most part remained at headquarters this summer. This was due largely to the necessity of procuring new help at the Institute. He has, however, made one week-end trip to Crystal, Michigan, and has ministered in a number of near-by churches of the Missionary Church Association.

In addition to his regular duties at the Institute, Rev. B. F. Leightner, Acting Registrar, has supplied pulpits on week ends. Recently he addressed a union service at Pandora. He reports having had a full house and good interest. He will be giving a series of Bible studies at the Ludlow Falls Camp for a period of eleven days and will have charge of the early prayer hour each morning.

During recent weeks Rev. L. R. Ringenberg, Acting Dean, has been engaged in an itinerary of churches in Ohio and Michigan, conducting one evening or more of Bible study in each church visited. The Gospel of John was the book most used for this work. The message of the book was given expression by means of a chart, reflecting to the eye throughout the period of study the persuasive array of evidence which God has given as a basis for a strong Christian faith. Mr. Ringenberg will also visit churches in the Peoria, Illinois area before his itinerary closes.

Dr. J. Warren Slote is taking some advanced work in the University of Michigan. In the meantime he is assisting in a Hebrew Mission in Detroit.

Miss Hazel Butz left the Institute early in June for her home in South Dakota. Reports are that she is enjoying the summer gardening, canning, etc. Miss Jane Bedsworth spent two weeks at the Butz home returning with a slight tan and a rested body.

Miss Bertha Leitner underwent an appendix operation in the early part of the summer, but has been improving nicely. At present she is with her father in Portland, Oregon.

Miss Luella Miller spent a two weeks' vacation in Ohio visiting her brother and friends.

Miss Maxine Roth has found plenty of work to do around the Institute with supervising and doing housecleaning and the many other duties about the place. However, she did find time to spend two weeks with her parents in Grabill and with friends in Wisconsin. The students of last year will know why she chose Wisconsin.

Mother Lugibihl has been spending a part of the summer with her sisters in Findlay and Bluffton, Ohio.

Prof. Pfundstein is managing to keep rather busy during the summer months. He has quite a number of piano pupils in Fort Wayne, also a number of classes at near-by points.

We regret to announce the resignation of Miss Dorothy Rothfuss as cook at the Institute to be effective Sept. 1st, but we wish her God's richest blessing in the place to which He leads her. Miss Rothfuss has always been faithful to her duties and cheerful through the hard places, but perhaps a change will be beneficial to her after these several years of service. Miss Esther Yoder ('34), of Berne, Indiana, has accepted the position that Miss Rothfuss is leaving. We welcome Miss Yoder to the Institute and trust that she will find much joy in her new place of duty on the Institute staff of workers.

The sidewalk between Bethany Hall and Founders' Memorial has been widened recently. Students will find it easier from now on to walk two by two. Wasn't that thoughtful of "Uncle Pete"? He has also been making some improvements in the Administration Building. A cement floor has been put into the south hall of the basement and also into the old "Greek room." At this writing he is busy making preparations for the entertainment of the Annual Central District Convention which is to be held on the Bible Institute grounds, August 6-15.

The Institute family was happy to see Chaplain S. A. Witmer on a very brief stop-over on his way to Colorado Springs, Colorado, where he received his appointment for duty at the Army Air Base, Harvard, Nebraska.

# He Thinks on Us

The Psalmist was conscious of the Lord's care. He said: "I am poor and needy; *yet the Lord thinketh upon me*: Thou art my help and my Deliverer; make no tarrying, O my God" (Psalm 40:17).

Instead of questioning the Lord's care, let us constantly remind ourselves of this precious fact: "The Lord thinketh upon me." He thinketh upon us in times of adversity and in times of prosperity. He thinketh upon us in the valley or on the mountain. He thinketh upon us when we are in solitude and when we are in the great congregation. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jeremiah 29:11).

*"He knows, He loves, He cares,  
Nothing this truth can dim,  
He gives the very best to those  
Who leave their choice with Him."*

—Now.

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